EVEL
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News Sheet of the American Branch of the Anglican Society

DECEMBER, 1940

ANNUAL MEETING

The Annual Meeting is to be held in a somewhat different setting this next year. As a desire was expressed for a service, it seemed better to use a church smaller than Trinity Chapel and the Rev. Dr. John W. Suter has graciously offered Epiphany Church—1393 York Avenue, corner E. 74th St. The Church may be reached by a 72d Street, Cross-Town Bus.

The annual meeting will be held at 5:00 P. M. in the Parish Hall, January 16, 1941.

Evensong will be sung at 6:00 P. M. in the church—the sermon will be preached by our President, the Bishop of Albany.

The Annual Dinner will be held in the Parish Hall at 7:15 P. M. The President will preside and the speakers will be the Rev. N. W. Rightmyer, rector of Dover, Delaware, and the Rev. Canon Daniels who will tell us of the work of the Society at the late General Convention.

OUR BOOTH AND SERVICE AT THE GENERAL CONVENTION

The Anglican Society had a booth in the Hall of Exhibits through the whole period of the General Convention. It was in charge of Canon Daniels, who went to Kansas City expressly for the purpose of organizing and carrying on the booth. The splendid auditorium there includes a vast exhibition hall, and this was completely filled with exhibits from the various Church organizations and industries. We were well located, with the Cowley Fathers on one side, the St. Hilda Guild on the other, and the American Church Union opposite. The location of the St. Hilda Guild and the United Altar Guilds in booths adjoining our own was most fortunate. Both showed beautiful models of a proper English Altar and these together with our own made an impressive display. The St. Hilda people showed a large collection of splendid vestments and altar hangings, all of proper Anglican pattern, which supplemented our own display remarkably.

Our booth was ten feet square, open in front, and enclosed by seven-foot walls of five-ply board, pale blue in color. Inside

we had three chairs, two tables of steel and dark blue leather, and a large wooden table decorated with gold colored tissue paper. The effect was inviting and handsome. An excellent sign across the back showed who we were — THE AMERICAN ANGLICAN SOCIETY. On the yellow table at the back stood a beautiful model of an English Altar, sent by Miss Pray of Boston. The walls were decorated with photographs of English Altars in American and English Churches. The official architect of the Diocese of Oxford, England, sent us fourteen large and beautiful photographs for this use; we had also photographs of the altars at Roxbury Crossing, Boston, Tiverton, R. I., and Oberlin, Ohio, and a splendid large photograph of a procession leaving the chancel of Christ Church, Bronxville, New York. In the upper corners of the wall at the back were two large placards, one reading, The Objects Of This Society Are—1. The teaching of the catholicity of the Church; 2. Loyalty to the Prayer Book; the other saying, This Society Provides a Standing-ground for Catholic-minded Churchmen Who Reject Extremes. One small table contained pamphlets and leaflets for the registration of visitors, with pen and ink and a card of invitation handy; here too were invitations to join the Society. The other small table contained pamphlets and leaflets for sale. The ends of the table at the back held literature for free distribution. Our leaflets and booklets were eagerly purchased by members of Altar Guilds, who stated that they wanted them to use in their teaching. A Massachusetts woman was insistent in obtaining the photographs of Oberlin servers, in order to show the proper form of apparalled albe and amices, the servers tunicle, and the winged rochet. They were ordered for her.

The hall was open daily from nine to seven and a constant stream of visitors passed through; these consisted of the 7,000 people connected with the convention and of numberless sightseers from Kansas City and the surrounding territory. They ranged all the way from venerable bishops to Sunday School classes and school children. A very large proportion of them stopped at our booth; over 400 registered and a great many escaped us without leaving their autographs. The registration books furnish an invaluable mailing list for future use. Our literature disappeared very rapidly and in many items we had need for a larger supply. Twenty-one memberships were taken and more were promised for the future. We were constantly busy answering questions of every possible sort—sometimes delivering little lectures on the Society and its aims. Expressions of appreciation were numberless, and words of criticism were very few. The main argument presented by our booth was the effort of the Society to bring about a closer unity, and a greater appearance of unity, within our own communion. It appealed to many people as hopeful and necessary.

Two services were held under the auspices of the Society, both at St. Mary's Church, whose Rector, Fr. Merrill, gave us unlimited encouragement and help. On the first Sunday afternoon

we had Evensong there, with Bishop Mikell reading the service and Bishop Oldham preaching a most excellent sermon on the Society. On the following Wednesday morning, at 7:30, we had a sung Eucharist with Bishop Oldham presiding, and the choir of the Church, as well as four servers, assisting. Vestments for priest and servers were from Christ Church, Oberlin, and the more elaborate type of ceremonial was used. The attendance was about 150, and more than 90 Communions were made. At a little breakfast which followed, many helpful suggestions were made for the conduct of similar undertakings in the future. Following this service, many people called at the booth to express favorable comment and to ask questions about the ceremonial. The offeratory procession, from a side chapel, and the gospel procession to the chancel step were especially liked and admired.

Those concerned in the undertaking feel that it was emminently worth while and that the kind publicity secured could not have been achieved in any other way.

INTERCESSIONS.

In the Latin Missals there is a curious survival. At the time of the offertory, the celebrant turns to the people and says, "The Lord be with you," and "Let us pray." But strange to say, no one prays. A sentence from the Holy Scriptures is read and that is all. Clerly something is lacking and has been lost in the course of the years. It is impossible to say just what form of prayer was there in old time. In the Latin Requiem Mass there is a prayer that has a genuine antique flavor, and may be of the type once commonly used there. Also in the Good Friday liturgy there are a series of collects, each introduced by a bidding; for the clergy, civil rulers, etc. These may be the old Roman prayers of the faithful. That sort of prayer is taken care of by us in the Prayer for the Church. But there is another sort of prayer which we are continually using; for the sick, for the departed, for those on the sea, etc. Sometimes we say them before the Blessing, a poor place and quite unrubrical, as we discussed in the last issue of the News Sheet. But there is a place hallowed by centuries of use and embodied by rubric in the Book of Common Prayer. On page 71 we read, "Here, or immediately after the Creed, may be said the Bidding Prayer, or other authorized prayers and intercessions." Now before the Reformation there was incorporated into the Sunday service in parish Churches a devotion in the vernacular known as the "Bidding of the Bedes." The people were bidden to prayer before the sermon, or after the Creed, or after the Gospel, and as subjects for intercession and for thanksgiving were announced, psalms and prayers were said. (In passing it might be noticed that the worship of unliturgical churches is really a development of the ante-communion and this bidding of the bedes.) This use was continued

after the reformation in a slightly different form. The rubric in the English Prayer Book brought it in conjunction with the sermon. And consequently the Bidding Prayer figures as "the form of prayer to be used by all preachers before their sermons" in the Canons of 1603-04. There is a very fine Bidding Prayer in the Prayer Book, and the place to use it is before the sermon and after the notices. We are also allowed by the rubric to shorten it and to add to it as necessity requires. (This, by the way, is the first place where any deviation from the printed page has ever been allowed in any Anglican Liturgy.) A suggestion is that you should announce the subject for intercession in the form of a dignified bidding, using an appropriate phrase from the Bidding Prayer, and then to say the suitable authorized prayer after this bidding. E. G., on the Ember Days, the fourth paragraph and possibly the fifth, could be read, and after it the Ember Day prayer could be said.

All intercessory prayer should be varied. There should not be too many of them. They should not be allowed to degenerate into a form. If there are many, they had better simply be announced, as another rubric suggests, before the Prayer for the Church, which really includes them all. And above all Thanksgiving should not be forgotten.

The place for intercessions and thanksgiving is after the Creed, and the notices. When there is a sermon, the special intercessions will be said in the pulpit, otherwise at the altar.

F.F.E.B.

NOTES

The address made by Canon Daniels at the last dinner following the Annual Meeting has been printed and a copy is sent to each member with this issue of the News Sheet. The cost is five cents a copy.

A new leaflet describing the Society is to be issued soon.

An almost complete set of the Alcuin Club books can be bought very reasonably; communicate with the Secretary, the Rev. Francis Blake.

"The English Churchman's Kalendar," is one of the most useful and informative of publications which explains the Anglican use—Morehouse-Gorham Co. are the publishers.

The Vice President (the Rev. C. E. Hill) would be glad to know if there are any copies of "The Altar," by the Rev. F. W. Fitts, still unsold. He would also like extra copies of a leaflet published several years ago, beginning "Dear Jack—."